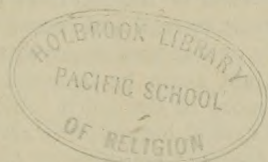


The **AMERICAN FRIEND**

[FEBRUARY 15, 1951]



Queries On Korea

How do we receive the news from Korea? Nearly 50,000 American casualties; the Chinese losses ten to our one; typhus taking its toll of lives; refugees trudging by the millions down icy roads; mothers and babies frozen to death by the roadside; war orphans increasing by hundreds and thousands — are we sensitive to these grim realities of the Korean struggle? Have we become callous to such news?

Is the cry of little people, losing everything they prized, home and family, lost in the debate on naming an aggressor and applying penalties? Are we more concerned to “save face” in settling the Korean affair than to save people? How must God view Korea? Does he distinguish between Americans, Chinese and Koreans?

Can we be sensitive to this colossal tide of suffering and yet remain strong enough in spirit to think and act for an end to it all? Are the questions we raise regarding a settlement in Korea only political and national or are they human, spiritual and universal in nature? Does the spirit of Christ motivate us as we consider the tragedy called Korea?

Editorial

The Devotional Life . . . A Page of Personal Helps

DO I LOVE GOD?

By ALLEN AND HELEN HOLE

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . ."

Matthew 22:37

FROM time to time we need to search our hearts and ask ourselves this question: *Do we love God?* Is this love for Him—which we hope and trust we have—a living reality? Does it reach down into the depths of our being and affect our lives vitally? Do we in truth love Him with all our heart, and all our soul, and all our mind?

Because we are humans with the limitations of human beings so that our horizons are circumscribed and we see as through a glass darkly, our only way to test our love for God is to measure it against our love for a human being. So each one of us will find it useful to ask himself specifically: *Do I love God as much as I am capable of loving a human being?*

Suppose there is someone whom I love deeply. He is a person whom I reverence and admire, and who is so dear to me that I can scarcely conceive of life without him. Through him my existence has been enriched and has become infinitely more meaningful. His companionship is my joy; his personality is congenial to me; and the workings of his mind give me deep pleasure. There is a closeness which is unaffected by physical separation, and I believe that even the barrier of death could not separate us.

What are the characteristics of my behavior and my feelings toward this person? Do they evidence my love towards him? Do my feelings and actions towards God show evidence of the same spirit of love?

I wish to be with this person whenever possible so as to enjoy his society, and I seek it constantly, even at the expense of considerable time and effort.

Do I, whenever it is in my power, open my heart to God's presence and rejoice in it? Do I seek Him even when an effort on my part is required?

When I am prevented from being with the one I love by exterior circumstances, I still constantly turn to him in my thoughts. This is no effort for me, because though my surface attention is continually attracted to other things, nevertheless, underlying these is always my basic preoccupation with him. The young lover has no fear of forgetting the girl of his heart just because he has to occupy himself for a time with other matters; as soon as he has finished with them, her face flashes into his mind. As soon as I have concluded a task, my mind slips back again to the one who is at the root of my existence. What is he doing now? What would

he have thought of what I just did? How would what has happened appear to him?

Is God so much the preoccupation of my inner self that my thoughts turn naturally towards Him whenever my mind is at rest? Do I seek to know His will for me in the happenings of daily life, and do I endeavor to see my actions as He would see them?

* * * * *

If I were deprived of his physical presence for a time, I would turn joyfully to read and reread any communications from him, a letter or a report of anything he had written or said, so that I might again be in communication with him, and could learn more of the spirit which directed him.

Do I read and reread lovingly the scriptures in which are recorded the sayings and counsels of Jesus of Nazareth who said, "He that hath seen me hath seen the Father . . . I am the way, the truth, and the life; no man cometh unto the Father but by me"?

* * * * *

I would wish to learn anything I could of the events of his life, and I would endeavor to the best of my ability to live mine in the same spirit.

Do I study the life of Jesus and try to understand the spirit which motivated his actions? Do I strive to act in the same spirit?

* * * * *

If there comes a conflict between what I wish and what the person I love desires, I would honestly prefer that he should have his way rather than I should have mine; to me this is the test of true love in human relationships.

Am I really able to say, as Jesus did, even in his hour of agony, "Nevertheless, not what I will, but what Thou wilt"?

* * * * *

Jesus said, "Greater love hath no man than this, that he lay down his life for a friend." Though I cannot be sure in advance of what my decision would be—none of us knows what he would do if he were tested—I hope and believe that I would care more for the one I love than for the preservation of my own life.

Am I ready to take upon myself the death which God requires of me, the daily, hourly death to self: Am I willing to renounce myself utterly, and give myself over to Him in whom is life everlasting?

* * * * *

That humble and faithful servant of God, Brother Lawrence, when asked what he was doing, answered simply: "I am doing what I shall do throughout all eternity; I bless God, I praise God, I adore Him, and I love Him with my whole heart; in that lies my whole occupation, my brothers—adoring God and loving Him, without caring about anything else."

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Editorials . . .

Women Friends in The American Friend

IT was not many years ago that Friends Meetings divided their meeting rooms with partitions down the center, separating the men and the women, but on certain occasions opening the shutters to unite them in one meeting. There are vestigial remains of that custom today in that men and women in some meetings occupy opposite sides of the meeting room. Many meetinghouses still exist with the dividing, though not closed, partition remaining. This tradition did not represent discrimination against women, but gave them an equal, though segregated, status.

In new and less obvious ways Friends continue to "segregate" men and women members in our church life, even discriminating, unwittingly, against the women. A list of delegates to a general conference of Friends normally shows that a great majority of the representatives are men. Reading *THE AMERICAN FRIEND* reveals a preponderance of men Friends contributing. Ideally, the women writers should be included in our regular issues without special attention being called to them, but now and then we seem to "open the shutters" and feature women Friends. This may be one step to a still higher level on which there are no distinctions. So may it be!

In this issue there are four women contributors, writing from four Yearly Meetings in four areas of the world: Africa, England, Jamaica, and the United States. Dorothy Pitman is a recorded minister and a missionary-teacher in Africa; Miriam Levering is a farm homemaker in Virginia; Elfrida Vipont Foulds of London Yearly Meeting is chiefly known for the books she has written; and Ruby Meredith is an educator in Jamaica. Two of these contributions are reflections of their writers' words in the sessions of the Five Years Meeting, in which there were sixty-two women out of two hundred and twelve Friends in the official delegate and alternate lists.

There is a sense in which pastoral Friends especially must be on guard, for appointments to many of our Yearly Meeting Committees are largely ministers and most of our ministers are men. They are appointed generally because the nature of their work is such that, though they are as busy as others, they can schedule their time, whereas most men Friends must follow a routine of set hours in their business. Are we drawing on our important woman power in assigning responsibilities? In the local Meeting we do very well, but in the Yearly Meetings and the Five Years Meeting, not so well. We must not let the habits of our secular world deflect and weaken us in our testimony on the impartial calling of God to ministry and service.

Are Sinners Guilty or Sick?

ARE we to look toward laws and courts or toward clinics and physicians for illustrations of sin and its treatment? The New Testament clearly answers, in varying words, that sinners are both guilty and sick.

They are guilty! To say that they are not, is to say that men are not responsible for their actions; that they are caught in a web of circumstances in which they have not willed their sin; that they have no real choice.

But whatever the circumstances, evil doers generally have made a choice, consciously and contrary to their inner sense of right. They are not mechanical creatures entirely, pushed about by every current and cross current of life. They are living, thinking, choosing, conscious beings with conscience. They have the ability to choose the evil, the good, or the not-so-good. Certainly their understanding of what is good or evil is subject to their degrees of ignorance and enlightenment, but the *choice* is real.

If men are indeed guilty, then what of the remedy? Acknowledging guilt, repenting of it and seeking forgiveness are essential steps. These are in some sense, though not entirely, parallel to the course of the law breaker in a modern court where the verdict is clear—"Guilty!" Whether the penalty is assessed by the court or not, there is always a sense in which the sinner must pay. The law of the harvest is not revoked. He cannot gather figs from the thistles he has sown, though he can start planting for a different harvest.

He pays and perhaps others in some sense also pay. In fact, there is a vicarious principle in life that is more than a doctrinal assertion. Jesus carried in his own life and in his death the sins of men. As Savior he entered into their sufferings even to death on the cross—not to keep the heavenly bookkeeping, the court records balanced; with him it was not a mechanical necessity. It was the necessity of divine love. For this cause he came into the world. Here enters another element in the nature of sin, sinners and their salvation.

They are sick! The laws of the spirit are broken as surely as are the laws of the body, and a correction is needed. The physician is called to diagnose, seek the cause and effect a remedy. "They that are whole need not a physician, but they that are sick," was the response of Jesus to the sinners around him.

It is not enough for a sinner to confess his guilt—he must find a way out of his sinning. He must not only be "justified," he must be "regenerated," redeemed. That is something more vital than being "reformed." Men in general do not so much need reformation as they need redemption. We cannot change men or society, or build peace on earth as if it were a gradual reconstruction of a great jig saw puzzle. We are not basically dealing with *pieces*, but with *persons*.

—with persons who have a conscience and the ability to violate it, and who are often caught in difficult circumstances and, whether always *guilty* or not, are spiritually, mentally, *sick*.

The end we seek is a new creature in Christ Jesus—a man who can say, “This one thing I know: where-as I was blind, now I see.” The theologians may gather round him propounding fine questions that he cannot answer, but out of his experience he knows more than he can explain. They may entangle his words, but they cannot blind him. He has a testimony and it is his, in a spiritual, personal way.

There is a danger in the proclaiming of the gospel that we reduce it to a kind of philosophy of optimism—a kind of cosmic pep talk. We are in danger of overlooking the pain, tragedy and sin with which we have to deal. We do not cure men by asking them to forget their sin, to think only beautiful thoughts. We have not passed the time when sin ceases to be real and repentance unnecessary. They are as real as ever. Men are guilty and sin-sick. Repentance, forgiveness, redemption and healing are their right and their need. “There is one, even Christ Jesus, who can speak to their condition.”

E. T. E.

A Religion for Heroes

By Miriam Levering

“For We Cannot But Speak the Things
Which We have Seen and Heard”

(Acts 4:20)

ONE of the most thrilling things in the Bible is the growing understanding of the nature of God from a tribal God who hung around Mt. Horeb, a petty god of jealousy and revenge, to a God of righteousness, of justice, of mercy, of forgiveness, and of love. What a leap from the conception of a God who ordered His people to “slay the Amelikites hip and thigh” to the God of Micah who required that they “do justly, love mercy, and walk humbly” with Him. One must give no little credit for this growth to the prophets who spoke out fearlessly against the evils that were a stench in the nostrils of God—to Amos, who, after reciting the evils of neighboring countries (which to many of us would have been a good place to stop) put his finger on the evils of Israel: “For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.” (Amos 5:12.) We owe a debt to Micah who spoke out against the cruelty of the princes “who hate the good and love the evil; who pluck off their skin from off them and their flesh from would their bones.” These prophets were like Peter and John, who in our text today, when threatened for preaching Jesus, said, “Is it right in the sight of God to hearken unto you more than unto God? *For we cannot but speak the things which we have seen and heard.*”

These men could have played it safe and not spoken out. John the Baptist could have played it safe (Matthew 14:1-12) and not criticized Herod for having his brother's wife. Jesus could have played it safe. He had a sympathetic audience in the synagogue hearing his reading of Isaiah. But when He

Miriam Levering is first of all a home maker on an apple orchard farm at Ararat, Virginia, but she is also very active in the work of the United Society of Friends Women, particularly in the field of peace. She and her husband, Samuel Levering, are also active in the world government movement. They have recently sponsored a motherless displaced persons family. Miriam Levering gave this devotional address, “A Religion for Heroes,” at the sessions of the Five Years Meeting last October.

touched on the racial arrogance of the Jews, they ran Him to the cliff. Paul was heard up to the point where he talked about salvation for the Gentiles (Acts 22 21:23); then they threw dust in the air. These men didn't play it safe and they taught us of a universal God who expects moral conduct. Without their boldness we might have had another little tribal religion.

Socrates' enemies gave him the choice of keeping quiet or being put to death. He replied (in a loose translation from the Apology), “Nor do I now repent of having spoken out as I did, but I would rather prefer to die, having spoken, than to live and say what you want me to say. For neither in the court nor in war ought I or any man plan to escape death by every possible means. It is not hard to escape death; it is much harder to escape wickedness for that runs faster than death.”

SPEAKING OUT TODAY

We are altogether too silent and inert. The Devil never worries about silent Christians. Silence in the face of evil makes a Milquetoast religion. In the interest of harmony we shy away from the discussion and debate that are essential if we are to do the work for which we exist. Dr. Mark Depp says,

“Our religion is a religion for heroes and we are just nice people.” When they saw “the boldness of Peter and John they took knowledge of them that had been with Jesus.” We forget to be afraid when we have been with Jesus. If we have been with Jesus we can speak out boldly on our testimonies, applying the principles of the Bible, law, justice, and love. We can speak out on the urgency of preventing war by giving the United Nations sufficient law-making power to enforce disarmament among nations and provide security against oppression and sufficient voluntary power and money to attack the poverty and injustice in the world.

HOW TO SPEAK OUT

The prophets specialized in good plain words. There is no substitute for them today. We are thankful for the seven brave Senators who recently used them against the McCarran Bill, for the strong replies made by Owen Lattimore to Senator McCarthy. Lattimore said that it would be a disservice to his country if he, having knowledge about Asia, failed to give it. When our government announced its intention of making the hydrogen bomb, Senator Brien McMahon spoke out on the importance of trying again for enforceable disarmament and world wide economic aid. When a few timid ones advised caution in speaking out against Secretary Matthews' advocacy of preventative war at an executive meeting of the United World Federalists on the grounds that they weren't sure what he had said and didn't want to get out on a limb, etc., Henry Cabot of Boston spoke up: “I can read English, can't I? I know exactly what he said. It was abominable. If we haven't the nerve to say so, we shouldn't be here.” Justice William O. Douglas recently spoke out with his personal commitment to the

cause of world federation, saying it was the only plan so far advanced which can curb the aggressive potential of a nation before it breaks loose.

Another effective means of speaking out is with quiet action. The maiden lady in William Faulkner's *Intruder in the Dust* who sat in the front of the jail while the lynch mob rode round and round the building; the young men now being tried and imprisoned for conscience sake; those quietly building cooperative communities; those working on every social frontier. What justification there is for the existence of Friends as a separate body of Christians is not in our belief in the brotherhood of man, but in the serious attempt of some Friends to practice it.

SPEAKING THROUGH ORGANIZATIONS

A third effective means of speaking out is through the organizations we support. Through the Boards of the Five Years Meeting, the American Friends Service Committee, and the Friends Committee on National Legislation, one's strength is as the strength of ten. These organizations help us to get the information without which we cannot speak clearly on complex issues. Pray for and support the new Board on Peace and Social Concerns, for Raymond Wilson and for the Service Committee. They also help us to get the experience essential to speaking out. "We could not but speak the things which we have seen and heard," said Peter. He spoke from experience. If you never go to a seminar at Lake Success or in Washington, if you have never been at the United Nations and seen with your own eyes what it means to the Indonesian delegation to be taken into the UN, or if you never tackle a social problem in our own community, how can you speak out? My firm belief in the necessity of a governed world grows out of my experience of living in a governed community and nation. From experience I believe in disarmament under law. I'm thankful that every family is not defending itself against every other family, every state against other states. I believe in legislatures, courts and police because from experience I have seen their value. Without them, as without understanding and good will, life would indeed be "nasty, brutish and short."

If we have been with Jesus, if we are getting knowledge and experience, "we cannot but speak." A friend wrote "We ought to be shouting up the highways about war. God must be disappointed with most of us these days." It's a part of my religion that God will hold us personally responsible for what is going on in the world. He will hold the Communists responsible, too, but

The Personal Challenge of 1952

By Elfrida Vipont Foulds

Elfrida Vipont Foulds an English authoress and a member of London Yearly Meeting, was a visiting Friend in the recent sessions of the Five Years Meeting. She has been especially interested and active in the tercentenary celebration of the founding of the Society of Friends to be held in 1952.

IN 1952, two events of special importance to all Friends are planned to take place in England—the World Conference at Oxford and the Commemoration of 1652 in the Northwest. The general subject chosen for consideration at the former is "The Vocation of Friends in the Modern World"; the main concern of the latter is that we should dedicate ourselves to that Vocation in the same spirit which inspired our forebears in 1652.

It is timely for us to remember that the people revealed to George Fox in his vision from Pendle Hill were already seeking groups, "waiting to be gathered." If the Society of Friends is to receive a fresh impetus in 1952 which will send forth another Valiant Sixty to meet the spiritual hunger of our day and generation, it is full time the Seekers were at work. One of the last things that Rufus Jones told us was that "we need above everything else in this crisis of history a fresh burst of faith, a new discovery of the dynamic of religion, and a vivid consciousness of the eternal reality, vitally present in our world of thought and events." This fresh burst of faith will not come without a first grain of mustard seed; this new discovery will not be made unsought; this vivid consciousness of the eternal reality, however vitally present, must first be sensed.

Nine hundred representatives from Friends Yearly Meetings all over the world will gather at Oxford. However carefully and prayerfully they are chosen, their presence there can only be effective if they do indeed represent seeking groups. It is important that they should come "with hearts and minds prepared," but it is still more

important that the hearts and minds of Friends everywhere should be turned here and now to meet the challenge of 1952.

The momentous events of 1652, which virtually founded our Society, began with a vision and found their climax in a home. Pendle Hill, Firbank Fell and Preston Patrick were all significant; no less so was Swarthmore Hall, where the Fells had already built up the kind of family life which enabled Margaret Fell to become "the nursing mother of Quakerism." The year 1952, like 1652, will need its Swarthmore Halls in Quaker homes the world over.

The Conference will be organised as a whole, with the representatives housed in the Oxford Colleges in one great fellowship. The Commemoration, taking place during the following week, will be organised in groups over the whole area whence the seeking groups of 1652 first sprang, though there will be opportunities for public gatherings in which all may come together for times of inspiration and rededication. It may be that we shall see "the ocean of light and love which flowed over the ocean of darkness and death," but it may be that we shall see only the "thick darkness which can be felt." In the one, George Fox recognised the infinite love of God; in face of the other, he bade Friends "sing and rejoice, ye children of the day and of the light, for the Lord is at work in this thick darkness that can be felt and Truth doth flourish as the Rose."

Whether we are called in 1952 to herald the new vision from the mountain top, or to labour faithfully for God, and with God, in the darkness, Truth will flourish if we take up the challenge of our heritage and dedicate ourselves, from now on, to "run with patience the race that is set before us, looking unto Jesus, the founder and finisher of our faith."

Moreover, because he is Love "God will not force a pattern of prearranged history on the world." Freedom gives to man the possibility of fighting against God, and because freedom is inexhaustible and irrational, love is accompanied by tragedy: "it behoved the Christ to suffer." The Crucifixion is the clue to history. There is drama in the life of the Godhead; the Cross has an eternal as well as a temporal significance.

Robert Davis, in
The Message of Berdyaev
The Friend, London

COME TO THE FAIR!

County Fair in Kenya

Dorothy S. Pitman, missionary and teacher at Kaimosi Friends School, Kenya Colony, Africa, gives us a bit of the atmosphere in the section of Africa in which our mission is located.

Calling it a country fair may be stretching a point, but that is the closest comparison I can think of. It was held on a wooded hill near the Yala River about ten miles from Kaimosi, in the Idako area. As our girls school had been invited to use a booth to display needlework, an African teacher and I went in the jeep with exhibits of sewing, knitting, spinning and weaving. We went to the booth assigned to us and spread out our wares on a table made from poles of the "blood tree," the red sap of which was still oozing out. We were glad that there were two pieces of tarpaulin in the jeep to spread on the tables as protection for the display. The low brush arbor was close to the open square where most of the activities took place. There was not room to stand erect, so we sat much of the time, except when it was necessary to rescue some sweater or other article which was doing a disappearing act.

Thousands of people milled around. To describe adequately the wide variety of costumes would take pages. There were tattered remnants of clothing, trim school uniforms, the white nightgown-effect konzu, saris showing East Indian influence, African police in smart uniforms, men in European dress complete with hat, tie and shoes, and a wild combination of several cultures mixed indiscriminately on one person. Clowns were dressed in cow hides or skins of wild animals, with bells, feathers, tails, paint and what-have-you.

Booths showed needlecrafts, baskets of splint, reed and papyrus; smithing of crude implements and weapons; woodwork from handcarved figures to polished furniture; earthen pots; fruit, vegetables and grains; sugar cane; food being cooked for immediate consumption; raw hides of wild and domestic animals; and, to one side, oxen and cows. The latter give at maximum about a pint of milk a day. The newspaper comment that these cows "were not superior quality" was a rank understatement.

The thing which made the whole fair so typically African was the type of entertainment provided. In the square were the drummer and the dancers, the latter with hula skirts of green leaves over dirty and ragged clothing, with bells fastened on here and there. At first, the tempo was slow and the singing desultory as the crowds gathered, but as the numbers increased, so did the excitement. The tempo quickened

FRIENDS AND RACE RELATIONS IN SOUTH AFRICA

London Reflections

London Yearly Meeting has recently received a welcome visit from W. Scarnell Lean, the Clerk of South Africa Yearly Meeting, the youngest of all Yearly Meetings as it was established in 1946. His presence in London this week gave me the opportunity of hearing from him of their life and work.

South Africa Yearly Meeting covers a vast area which includes the two Rhodesias and Bechuanaland. Scarnell Lean felt that Quakerism had not really taken root, as this Yearly Meeting only has a membership of 140, of which there are one or two native members. Growth depends largely on immigrants. One problem confronting Friends concerns the establishment of permanent headquarters, and Friends are thinking what to do. One possibility is that a Meetinghouse should be built in Johannesburg which would be central for the whole Yearly Meeting area. At the moment the Meetinghouse in Cape Town is the only one in South Africa.

* * * *

The vital issue of Race Relationships dominates the life of Friends, and, because of their small membership they are often baffled by the vastness of the problems pressing upon them in this connection. Individually almost all their members are doing what they can to bring the spirit of Christ to bear upon this matter; where possible they seek to enter into friendly personal relationship with the natives; as an example of other action taken, some Friends organize guide troops for native girls, while others teach in native schools. Two Monthly Meetings run feeding schemes in such schools. Although it is not easy, Friends attend meetings dealing with race problems and serve on European-African councils.

At the level of public affairs it is

and the volume grew until the combined sound of drums, shrill singing, jangle of metal ornaments and gourd rattles beat against one's ear drums like a pelting rain. There was no diminishing of sound from mid-morning to mid-afternoon as men, women and children joined the dancers, but only sound intensified. When it suddenly stopped, the air was empty and void, leaving one with the sensation of deafness.

By that time the heat, dust, noise, crowd and necessity for constant vigilance had worn us down, and we were ready to forgo any possibility of further sales in order to get away. We packed, honked our way through the dense crowds and with a sigh of relief headed for home.

DOROTHY S. PITMAN

almost impossible for Friends to take any direct action, but they have been able to consult Rheinallt Jones, the founder of the South African Institute of Race Relations, in order to get a clearer view of the situation. He was able to assure them that Government officials were doing a good job by developing the native reserves, and in this way helping them. Rheinallt Jones felt encouraged by the projects in this direction that he had seen.

Scarnell Lean pointed out that in spite of all the efforts on the world stage at the United Nations to improve the lot of the natives, their position had deteriorated. He stressed the importance of consultation with organizations on the spot by those who wished to work for native or Indian betterment in South Africa.

South West Africa had been incorporated in the Union and the nationalists had made a clean sweep in the elections held under the recently passed South West African act, thus strengthening the Government's position. The Nationalist policy of apartheid works out as repression of the natives, yet more than ever is being spent on native education. The Group Areas act which restricts the holding of property by any section of the population particularly affects the Indian settlers.

Three Friends hope to attend the 1952 World Conference and the Yearly Meeting expects to prepare a statement on the race problem.

* * * *

As to the action Friends might take, Scarnell Lean suggested that individually they might seek to reason with the nationalists in the spirit of John Woolman, especially as world agitation only results in hardening of attitude. He felt too that Friends might approach members of the Dutch Reformed Church, who stood for the total separation of the natives into a separate state. Finally he asked that people who were concerned for the natives should go and live in South Africa to help Friends in their efforts.

In this connection, he warmly welcomed the forthcoming visit of Russell and Maude Brayshaw (the new chairman of the Friends Service Council) in response to an invitation by South African Friends to encourage them in their work.

George H. Gorman

Sixty-five tons of used clothing, shoes, bedding and soap have been delivered by the American Friends Service Committee to several ports of embarkation during January. These material aids are slated for shipment to Korea by the United States Army, which has guaranteed distribution to needy Korean civilians as soon as possible.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Create Your Own Tomorrow, by Margaret Blair Johnstone; Doubleday and Company; 252 pages; \$2.50.

Margaret Johnstone, a minister and social worker, has written a most demanding book. It cannot be read while your mind is occupied with some trifle. It is no book for self-deceivers; you'll be faced with your self-deception. From the first sentence through the last her simple, straightforward style commands a whole and honest mind.

This is a book for counselors and those needing counsel. The author covers the most important problems of life under chapter headings such as these: How to face family tragedy; Are you a case of arrested moral development?; So you are going to be unfaithful; Are you a social saboteur?; Lifting the darkness of death. She discusses these problems frankly, and the steps she proposes for the solution of them are so simple and clear that there is no question of their validity, if an individual sincerely makes up his mind to follow them.

Florence K. Peery

Preachers of Power, by Paul L. Higgins; Vantage Press; 1950; 72 pages; \$2.

This charming little book presents a fresh interpretation of the message and life of Henry Ward Beecher, Phillips Brooks and Walter Rauschenbusch. The first two were not only great figures in the movement against human slavery, but were powerful preachers in days of great evangelical ministers. Beecher and Rauschenbusch are interpreted as dominated by the love of Christ in all their preaching and as moving slowly to the pacifist interpretation of His Gospel. Brooks is revealed as a man who was big, physically, mentally and spiritually—always thinking of the common people and the greatness of their souls, liberal in his sympathies and in his Christian fellowship.

In these short interpretations, the writer has been able to make these great men come alive for us today.

David E. Henley

The Pendle Hill Reader, edited by Herrymon Maurer; Harper and Brothers; 1951; 208 pages; \$2.75.

This slender volume of religious essays serves to acknowledge the debt which Quakers owe to the experimental

community near Philadelphia—Pendle Hill. Each of the chapters, which have previously appeared as Pendle Hill pamphlets, was written by a religious thinker who was, at least for a time, a part of the Pendle Hill community. Each reflects a spirit of seeking, and a joy of finding that seem to mark many of those who have been in the Pendle Hill atmosphere.

Gathered in this volume are Thomas Kelly's *Reality of the Spiritual World*, Emil Fuchs' *Christ in Catastrophe*, Gilbert Kilpack's *Our Hearts Are Restless*, Howard Brinton's *The Quaker Doctrine of Inward Peace*, Dora Willson's *The Self to the Self*, Douglas Steere's *Community and Worship*, Rufus Jones' *Rethinking Quaker Principles*, and Arnold Toynbee's *Christianity and Civilization*. Several of these essays, especially those of Thomas Kelly and Emil Fuchs, have become Quaker classics. Taken as a whole, this collection points to a strong and inspiring renewal of religious faith.

The Art of Ministering to the Sick, by Richard C. Cabot, M.D., and Russell L. Dicks, B.D.; Macmillan Company; \$4. This religious and medical classic is now available again in a sixteenth printing.

IN THE EARLHAM MEETING

A parlor nearly silent—
A clock-tick in the hall—
A far voice down some corridor
Where children's footsteps fall . . .

A heart worn bare upon one's sleeve
A sunlit Sabbath morn;
An urgent power beyond one's will,
Whereby new thoughts are born . . .

A power that bids one say: "I feel
More sure each passing year
My heart was right when it rejoiced
On my first coming here" . . .

A lack of words to tell one why—
Or no desire to know:
Content to feel, deep in the soul,
That it is really so . . .

Convinced that somewhere, way down deep,
Even in doubting clay,
There lurks a spark that longs to lift
The night into the day,

And in some everlasting light
Mingle its own poor ray . . .
Strange thoughts a rationalist may think:
Strange words for me to say.

CLAUDE L. STINNEFORD

OUR LORD'S SEVEN-FOLD DESIRE

What is our Lord's summed up desire today?
Think we that beauteous mouthings will Him please—
Mere service of the lips? Accepts He these
From men to whom His words are as a song
Of one who has a lovely voice and gay,
Enchanting those who hear it day by day
Untouched in mind or heart, their whole life long?
He has real thoughts for us, that turn from wrong—
Real thoughts for peace! And if we will obey,
Peace like a river will be ours for aye!
On church-folks' doors—heart-doors—He's knocking strong:
Our Lord is seeking *ears* the Good Book says:
If anybody has one, hear Him, please!
For He would fill your mouth—the hearing way.

LULU MAY ANDERSON

SACRAMENT

I worshipped at the thought of nail-pierced hands—
Proof of Christ's love, pain-etched and clearly seen;
But when His hand touched mine, my own became
Sacred, because He touched, and for Him clean.

The Word of God was law and guide and truth;
But when I heard His voice call me by name,
My own lips wanted only words of love
And songs of praise to Him from whom they came.

So God, no more far off, but daily found
In good and beauty passed from soul to soul,
Draws my life into His with human touch—
Divine and human, hallowed, quickened, whole!

LELIA S. MARSTALLER

FRIENDS GROUPS MEET IN BALTIMORE

Fellowship Council and World Committee in Annual Session

This year the Friends Fellowship Council and the American Section of Friends World Committee for Consultation were guests of Baltimore Friends for their annual joint session January 19-21. Ninety-five out-of-town guests and fifty local Friends were registered. Sessions on Friday were held at Homewood and on Saturday in the new meetinghouse at Stony Run which received much admiration. Five foreign visitors were welcomed: Hilda Albrecht and Horst Legatis of Germany, Joseph and Beatrice Brown of Australia, and Ida Whitworth of England.

After tea at Homewood on Friday, guests were given a preview of Oxford 1952 through a lantern slide lecture by Hannah Stapler. Views were shown of London, of Oxford itself, and of a number of historical spots of Quaker import in northwest England.

The evening was devoted to a summary of the chief activities of both committees during the past year. Reports covered the care of new independent meetings, which now number more than eighty, care of the Wider Quaker Fellowship, a resume of intervisitation during the year, an account of Quaker House and the Quaker Peace Team in New York, a report of the Young Friends Committee, and a digest of the themes and plans for Friends World Conference. Each of these topics would be worthy of a separate report all its own.

AUGUST MEETING IN IOWA

The two committees met in separate business sessions on Saturday morning and dealt with finances, nominations, publications, and future plans. It was agreed to held the semi-annual meeting in the midwest, probably in Iowa in August, if agreeable to Friends in that area. It is hoped that in the near future, perhaps in 1953, the semi-annual meeting may go to California. Friends were pleased to learn that Emma Cadbury is planning to make a trip to Vienna this spring, stopping at Copenhagen for a meeting of the European Section Friends World Committee, which will be held at Easter time at the home of Regnar Halfdan-Nielsen. She was appointed the official representative of the American Section. We were also informed of the intention of J. Passmore Elkinton to pay a visit to the Doukhobors early in Fourth Month. Under the leadership of Emmett Gulley of the A.F.S.C., some of the most difficult Doukhobor problems seem to be in the process of solution. Letters of greeting

(Continued on page 59)

"DRAWING OUT THAT WHICH IS WITHIN"

In our thinking with regard to the Christian nurture of persons it is well to go back to the old definition of education as a drawing out of that which is within; and Christian education as this realization of the inner possibilities in a Christian environment. No one plants a seed without faith in that seed; without a sure belief that there is implicit within the seed the perfect and complete pattern of that which it is to become. Then the planter spends himself to put about the seed the environment that will best nurture it and bring it to its final fulfilment, tending it with care, and waiting for it to realize at last the promise that lies hidden within it.

Surely we believe in our children no less than this; that within them is God's plan, perfect and complete, awaiting its fulfilment as they grow and mature; that they are to be nurtured by all the influences of a complete Christian environment which will feed the unfolding life and lead it out into ways of expression of what it is, in terms of this Christian way of life. Years ago I started out to help those who work with little children to do the task that was theirs. I took with me all my training, all the wisdom I had acquired, and my knowledge of the methods they should use. I soon came face to face with the fact that I could provide the

Christian nurture for teachers and children only as I became empty of all I knew, empty of myself, so that what others were could impress itself upon my waiting consciousness, where the Spirit which lighteth every man that cometh into the world could show me the way for each person. I saw too that when a teacher once caught the impress of the little child on her waiting heart, there was no need to show her how her work should be done. She herself was then ready to nurture God's plan in each child and lead it into his ways of expression. It is in humility that we learn to know what is within all individuals we meet, and how to help them to bring that to full and complete expression. Then they begin to find their own value and believe in it.

Somehow when Jesus met people, he lighted within them such a conviction of their own value as children of God as sent them forward unafraid of being radically different from what they had been before. This is where we must begin. Humbly, yet with a sense of God's presence with us, we can provide such Christian nurture for the young, knowing that tomorrow is theirs, not ours, and that this tomorrow will be good if today we can lead them to find "that which is in them to lead them to God." The need is urgent. We cannot fail.

A message given by Ruby Meredith (Jamaica Yearly Meeting) during the Five Years Meeting sessions.

PLEDGE BROTHERHOOD

A campaign to pledge brotherhood, sponsored jointly by the Fellowship of Reconciliation and the Congress of Racial Equality, has been called during the month of February, traditional Brotherhood Month. Participants in the campaign pledge:

1. "that where it is at all possible for me to do so, I will refrain during Brotherhood Month from patronizing any place of business, recreation or worship that does not admit on equal terms all men of whatever racial or ethnic group;

2. "that I will make a real effort to extend my friendships among those of other groups;

3. "that I will engage in at least one project to demonstrate my belief in interracialism and to challenge a pattern of segregation and discrimination;

4. "that I will give some help to at least one organization of my fellow Americans committed to the idea of brotherhood;

5. "that in all that I do I will remain nonviolent and act in a spirit of good will, recognizing that men must be converted to brotherhood, not browbeaten into it."

Brotherhood Week will be held February 18-25 under the sponsorship of the National Conference of Christians and Jews. Co-chairmen directing the observance are Major General William J. Donovan, Harvey S. Firestone, Jr., and Rear Admiral Lewis L. Strauss. A joint statement urged "the betterment of human relations among all men who believe in the brotherhood of man under the Fatherhood of God."

* * * *

The National Council of Churches, in its message for Race Relations Sunday on February 11, said, "Until men find a way of life which recognizes the rights of all individuals as brothers under the Fatherhood of God, they cannot have the blessing of true peace."

Close your ears to John Woolman in one century and you will get John Brown the next, with Grant to follow.

G. M. Trevelyan

If we are intelligent, simple, direct and dedicated, we can make this business of the Kingdom the business of our lives. — Clarence E. Pickett of the A.F.S.C.

The Sunday School Lesson

Prepared by RUSSELL E. REES

For March 11—Jesus Asserts His Authority

Mark 11-13

The incident of the cleansing of the temple has long been a troublesome one, having been used to support the idea that Jesus resorted to violence in a righteous cause. We must look at it carefully therefore. In the account in Mark the evidence for the use of force is largely in the words "cast out." But the Greek so translated is used other places in the New Testament without any such connotation. For example it is translated, "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." If we therefore use the same meaning in this passage it sounds quite different, "He began to send forth them that sold."

The real provocation of Jesus seems to have been that the Priests were so exacting in some aspects of the law and so lax in others. They were straining out gnats and swallowing camels. They condemned shelling out a grain of corn on Sabbath, and then made a market place of the temple. The whole sorry business of reducing religion to a matter of business for the Priests did strike at the heart of sincerity, and Jesus threw the weight of his influence against it. It is evident too that the popular feeling was with him and against the Priests and this angered the temple people very much.

The basis of Jesus' authority is interesting also. He demanded the purification of temple practices because, "My house shall be called the house of prayer of all nations." It was being made a place of exclusiveness. Racism was being practiced and defended in the name of religion, in the very citadel of faith, the temple. "The foreigner was being robbed of his right of approach to Israel's God."

This whole incident is discussed in Macgregor's "New Testament Basis of Pacifism." Someone should bring it to the class for reference. Especially if the question of Jesus' support of war is to be raised will this book be helpful.

The second half of the lesson revolves around the question directed at Jesus, "Which is the first commandment?" To this Jesus gives the very masterful reply, not of one commandment, but of twin commandments. Many feel that this is one of the most superb summaries of the Gospel to be found. The first commandment is lifted almost word

for word from Deuteronomy 6:4,5, (the phrase, with all thy strength is added). The second is a portion of Leviticus 19:18. The uniqueness is found in the combination of these two passages as the heart of God's demands upon men.

There were 365 prohibitions and 248 positive commands in the law (Clarendon Bible), and many had attempted to reduce these to a clear and simple summary. Rabbi Hillel had said, "Do not to another what thou wouldst not that he should do to thee; this is the whole law, and the rest is commentary." Jesus has put it into positive statements, saying that man's duty is to love God and love neighbor. If we should undertake the two with earnestness we should be well occupied for a life time.

Questions:

1. How is moral authority best shown?
2. Is there any final conflict between the cleansing of the temple and the sense of the two great commandments?

For March 18—Jesus Faces Death

Mark 14

The circumstances surrounding the final meal of Jesus with his disciples need to be clearly seen. He had come to Jerusalem under dangerous conditions. Opposition to him was rising and of course the center of the opposition was in the temple. This opposition he had not tried to soften or ameliorate. The entrance to the city with the popular acclaim, the challenge of the temple practices, the teaching of the people and all tended to widen the chasm rather than to bridge it. The decision to hold the meal inside the city with the enemies near at hand and growing in open resentment was in itself a bold gesture.

One can easily imagine the tenseness of the faces as they gathered about the table. It was not just fear for the Leader, but fear for themselves also. What is to be the issue? What can be expected? And in that hour Jesus sought to say something to them which would hold them together even if tragedy struck. And he took bread and broke it and said, "Take, eat; this is my body . . . This is my blood of the new covenant." I think what he was saying was, we are bound together in a living fellowship, and nothing shall break it. No doubt Jesus had more discernment than the disciples and saw more clearly

what was at stake. He was facing an ultimate test with the opposition, and knowing the temper of the Jerusalem leadership, he probably sensed tragedy more than any of his followers. His desire therefore was to comfort and sustain these men, many of whom were weak and fearful.

After the solemn time about the table they sang a hymn and parted for the night. However the inner circle of friends, Jesus and Peter, James and John went out together, found their way to a familiar spot in the garden called Gethsemane, and Jesus asked the friends to wait for him while he went apart to pray. Now the full weight of the situation, hidden from the full company, came home to the Master in all its fearsomeness.

The whole story shows deep emotional disturbance. He was amazed, heavy, he fell on the ground, he prayed that the hour might pass. But the end of the agony is peace, for with the prayer, "Not my will, but thine be done," Jesus had found the answer to his need. As the tragic story moves on from here the most serene person in the whole drama is Jesus. Physical violence, contempt, false accusation, diabolical deception, derision, raillery failed to break through his calm. He had found an inner center of faith from which he could not be shaken.

The death of Jesus has impressed the world deeply. His many teachings, his great power, his moral influence grew later upon the world. Certainly the disciples first came to feel his true strength as they witnessed death being made into triumph. A man like this is not destructible even by execution. It is possible, they saw, for a man to live in the will of God, and to overcome evil by the very strength of his virtue. The Ideal is attainable, because it has here been attained. God's Kingdom is a real possibility now, for they saw it come to pass in their Lord. The evil world had thrown the full weight of its venom against this one frail man and he had stood firm and unmoved. Now they understood, if they had not before the meaning of his words, "Be not afraid, I have overcome the world."

Questions:

1. What do Friends do which takes the place of the observance of the Last Supper as practiced by most of the churches?
2. In what kind of crisis do we have opportunity to demonstrate our faith? Is our demonstration effective?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order,
by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

A NEW INDUSTRIAL AND SOCIAL ORDER

The following statement was drawn up and signed by a group of English manufacturers. A list of the signers may be had by addressing a request to the Board on Peace and Social Concerns.

In view of the rapidly worsening international relations and in response to the recent appeal by the Peace Committee of the Society of Friends against conscription and rearmament,

We, the undersigned employers and officials engaged in commerce and industry,

By virtue of our desire to discharge our responsibility for Christian leadership and to present an alternative to war-based society and Communism,

Have agreed to issue this Joint Statement indicating our present business policy:

1. Since in our time the seeds of war go deeper into the life of the nations than ever before, and since not only the power politics of Governments, but also the profit seeking of Capitalists and the pressure for higher wages on the part of the employed, are amongst the causes of war, we all need to walk humbly and to ponder over the problem of conducting our individual and corporate life in accordance with the demands of peace against the current of a society war-based between Capitalism and Communism.

2. We appeal to everyone, and particularly to our fellow business men, to ask themselves to what extent violence resides in the demands we make upon the earth's resources and the available raw materials by reason of our self-indulgent existence, and what is to be our personal contribution to the realisation of peace.

3. In view of these considerations we feel convinced that far reaching reconstruction cannot be delayed and that the principle of Co-ownership in industry based on the requirements of a peaceful society represents essential steps towards a true Christian industrial and social order.

4. By establishing Co-ownership in industry we mean such a fundamental reconstruction so that undertakings are communally owned and co-operatively run, and express that synthesis which is neither Collectivism nor Individualism, depending on leadership founded on approval, rather than dictation, within a framework of freedom of conscience and obedience to God. This involves diverting of privilege and power on the part of the present employers and shareholders and on the part of the employees the acceptance of their full share of responsibility for the policy, efficiency and general welfare of the undertaking.

5. By the requirements of a peaceful society we include our reaffirmation that in accordance with the well-known testimony of the Quakers and other Christian pacifist movements against war, we are committed to a reconstruction of society which excludes participation in industrial strife and international war, and our determination to refuse to take an active part in rearmament and to refuse to make money out of the miseries of our fellow men by supplying goods for war purposes without, however, wishing to prevent others from doing what they think is right.

6. Whilst we do not admit that because we are paying our taxes and make other indirect contributions which the State is partly using for military purposes, we are thereby compromised and committed to bend our knees to the military machine, we realize the dilemma involved in our attempt to conduct business on lines not approved by the Government nor the large majority of our fellow men. We recall that social progress has always had its roots in the activities of a small minority retaining faith in face of overwhelming opposition.

7. Furthermore, we believe that to live and to order our affairs in that spirit which takes away the occasion for war and the acceptance and fulfillment of these principles will necessitate that individual discipline and social condition which are essential for the new society.

* * * *

INDIAN FOOD SITUATION

1. India faces famine because earthquakes, floods, locusts, etc., have cut her grain production by more than six million tons. India has arranged to purchase four million tons from Canada, Australia, the United States, and Argentina, but these purchases have drastically reduced her foreign exchange reserves. She needs two million tons more which she cannot purchase. This food is an emergency need and should not be considered as taking the place of longer term aid programs under Point Four and the Colombo Plan.

2. On December 16, Madame Pandit, Indian Ambassador to the United States,

formally asked the United States Government for two million tons of food grains. Earlier, on December 11, Prime Minister Nehru stated: "Obviously India would welcome American aid as long as it had no political strings attached."

3. The United States possesses present and anticipated grain reserves of wheat, corn, sorghum and rice. As recently as October, India arranged to buy 427,000 tons of sorghum from the Commodity Credit Corporation at reduced prices, aided by an ECA grant from ECA's "area of China" funds. These funds are not adequate for any further assistance.

4. The cost of two million tons of grain would be at least \$200 million. CCC cannot sell at below market price unless its stocks are in danger of deterioration.

5. There are various possible methods of financing:

a) an outright grant of foodstuffs as in the case of the recent Yugoslavia aid bill; this would require an appropriation by Congress.

b) a grant of funds using the ECA mechanism; it is believed that this could be done by Congressional joint resolution, without further Congressional appropriation, by transferring previously appropriated funds which will not be spent due to the termination of the British aid program,

c) some type of long term loan to India,

d) some combination of the above.

In addition the possibility of securing some additional wheat, under the International Wheat Agreement, from other countries is being considered. A further major problem is finding shipping space; if ECA funds are used, at least half of the shipments would have to be in American ships. An ECA counterpart agreement would have to be negotiated with India.

6. Spearheading the public drive for aid to India is the "American Emergency Food Committee for India," 124 East 70th Street, New York, founded by Mrs. Dorothy Norman, a writer, in the last week in December. Members include: Dr. E. Stanley Jones, Clarence Pickett, Walter White, Pearl Buck, Dr. Henry Smith Lieper, Arnold Vaught, and others. On January 5 this committee held an interview with Assistant Secretary of State George McGhee. Various church and mission groups have also taken an active role thus far in promoting this aid to India.

7. The State and Agricultural Departments are reported sympathetic and are studying the problems.

Jacob K. Javits, New York, has reintroduced H. Con. Res. 18, "Assistance to India to avert food shortage and famine during 1951."



We appreciate the excellent spirit of cooperation that the FRIENDS ADVANCE is getting from the Yearly Meeting officially, and the Superintendents and Secretaries in particular. The Yearly Meetings' responsibility in its much space to the Program and the Yearly Meeting's responsibility in its development. The *California Friend*, the *Iowa Friend*, the *Baltimore Interchange*, the *North Carolina Friendly Newsletter*, and the *Western Work* of Western Yearly Meeting have all shared in this promotion. A few sentences from one of them is pertinent: "The local meeting fellowship must be deeply moved by Christian concerns. It must never be content with its present membership, its knowledge of Christian principles and their application to every-day tasks, the quality of its leadership, and its degree of outreach."

The Study Outlines. "Advancing with Christ through the Church," the Study Outlines prepared for the recent sessions of the Five Years Meeting, are again available. A new, attractive cover, and a necessary re-arrangement of the chapters will identify this edition of the booklet. Increased printing costs have required a slight increase in the price, fifteen cents each, one dollar and fifty cents per dozen. Order from the Friends Book and Supply House. This book is useful for study of the annual Emphases of the ADVANCE, and every Meeting should have a supply on hand for study and discussion.

Registration Cards. We have adapted a Registration Card used by a local Meeting, for general use in our Meetings across the country. It is helpful in indicating the *Interests and Abilities* of the membership for appointment to Committees, developing leaders, getting some of the routine work done, creating new activities. It is 4x6 inches, with space for name, address, etc., and the names of children on one side; and the hobbies, skills, interests, and other abilities listed on the other. They are in-

expensive—one cent each; ten cents a dozen; seventy-five cents a hundred, at the Friends Book and Supply House.

Meeting Bulletins. We receive occasional requests for weekly Meeting Bulletins for use in local Meetings. We canvassed the Yearly Meetings last year, and our response was not very great. We did print the FRIENDS ADVANCE Bulletin in October, and have a good supply of them on hand, \$1.00 a hundred. We cannot print them for every week, but would consider an issue each quarter, provided we get adequate response in orders. If you are interested, write the FRIENDS ADVANCE, giving your ideas and needs.

A *Wilmington Yearly Meeting* group reports FRIENDS ADVANCE meetings each Sunday evening. An address by Samuel Marble, President of Wilmington College, and a symposium on "Christian Leadership" by college students was a recent contribution, as was a message on "Vitalizing the Membership" by Leonard Hall of the Five Years Meeting Central Offices.

Harold Tollefson

POETRY CONTRIBUTORS

LULU MAY ANDERSON, 909 North 20th, Albuquerque, New Mexico.

LELIA S. MARSTALLER, The Maine Idyll, Freeport, Maine.

CLAUDE L. STINNEFORD, 404 College Avenue, Richmond, Indiana.

It Will Be An Outstanding Experience

The Third FRIENDS WORLD CONFERENCE Oxford, England July 28 - August 6, 1952

In addition to the Trans-Atlantic Crossing, for which we have been appointed one of the Official Agents for Delegates making the trip, we can offer the suggested Itineraries below for those who wish to travel abroad either before or after the Conference itself.

8-Day Trip visiting Paris, Belgium, Holland and return to London, \$132.50.

15-Day Trip to Paris, Geneva, extensive Tour of Switzerland, Germany, Belgium, Holland, and return to London, \$279.50.

17-Day Trip to Scotland, Norway, Sweden, Denmark, and return to London, \$352.50.

Write for Full Details

MARSHALL & BURTON
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WILMINGTON, DELAWARE

Thomas C. Marshall, Jr., Proprietor, and member of Hockessin Friends Meeting

FRIENDS GROUPS MEET

(Continued from page 56)

and encouragement were addressed both to German and Japanese Friends.

The American Young Friends Committee has found that for the present at least its concerns can best find expression through the Continuing Committee of the American Young Friends Conference. The Committee therefore decided to disband and requested the American Section Executive Committee to assist with American participation in the International Young Friends Conference in 1952. The Committee's report was accepted. Perhaps some form of International Young Friends Fellowship will take shape at a later date.

The theme of the Saturday afternoon meeting was "Meeting the Spiritual Needs of the World." Francis Bosworth of Friends Neighborhood Guild spoke of these needs on a neighborhood level, while E. Raymond Wilson and A. Burns Chalmers dealt with the national and international levels respectively. The subject of war and peace is very much on the minds of everyone, and the discussion was lively.

The closing address entitled "The Promise of Deliverance" was delivered by Dan Wilson, Administrative Secretary of Pendle Hill. He spoke of the need to be freed from fear, and of the need to let Truth have its way. Can we draw all men into the beloved community? Sin spoils this community, and we must face sin. Are we so vague and broad in our good will that we fail to discriminate between good and evil? Few of us submit to God's will without reservation as to how we are to serve Him. Our human leaders should be the meek, the poor in spirit, and those who sympathize with suffering. We must be nurtured in living communities before we can go out to others. Deliverance rests with change in our own lives through the re-experience of the Living Christ who alone can give us power.

The gathering ended by meeting visitation on Sunday morning. Out-of-town guests were in attendance at Homewood, Stony Run, West Baltimore, Little Falls, Sandy Spring, Darlington, and Oxford.

JAMES F. WALKER

AMERICAN QUAKER GENEALOGY

Volume VI of the *Encyclopedia of American Quaker Genealogy*, containing records of Friends' meetings in Virginia, is now available at the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana. The price of this volume is \$20.00.

Also available are volumes on Philadelphia, eastern Pennsylvania and New Jersey; New York City and Long Island; Ohio and western Pennsylvania.

Friendly Life — Far and Near

Ranjit Chetsingh, well-known Indian Friend, was recently made a vice-president of the National Christian Council of India.

* * * *

Harold C. Case, member of the Whittier College Board of Trustees, has been named president of Boston University, his alma mater. Dr. Case is a Methodist minister. His son, Robert, attends Whittier College.

* * * *

Taking advantage of the brief vacation between school semesters, the Whittier College A Cappella Choir made a ten day tour of northern and central California recently. A 14 selection repertoire was presented with both sacred and secular music featured.

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Cecilia Sheppard, former William Penn College professor and lecturer at Quaker Hill in the fall and winter of 1949, is now teaching at Paine College, a Methodist Negro College in Augusta, Georgia.

* * * *

Among the members of the National Council of the Fellowship of Reconciliation are five Quakers. Re-elected to the Council recently were Passmore Ekin-ton, Cecil Hinshaw and Douglas Steere. New members of the Council include William Clark and Emily Parker Simon.

* * * *

Millicent Carey McIntosh, a member of the Homewood Friends Meeting in Baltimore, was designated as "woman of the year in education." Dean of Barnard College, Mrs. McIntosh was featured in an article in the January issue of the *Readers Digest*.

* * * *

Charles C. Haworth and his wife have recently visited their three children, living in Southern California. The Haworths, widely and favorably known among Friends, now live at 1201 East Fulton, Newberg, Oregon. They are warm friends of THE AMERICAN FRIEND.

* * * *

The new First Friends Church of Spokane, Washington, held its first regular Sunday morning meeting during January at the YMCA. A. Clark Smith, who also has a church at Hayden Lake, is the minister of the meeting. He came to the Spokane area eleven months ago.

* * * *

The International Rescue Committee (IRC), whose chairman is L. Hollingsworth Wood, a New York Friend, will serve as the dispersing agent in Europe for the Fund for Intellectual Freedom. The Fund has been created by John Dos Passos, Aldous Huxley, Arthur Koestler, James Farrell and Graham Greene

to aid refugee intellectuals to return to creative work. The authors are contributing part of their royalties to build up the fund, in the hope of saving the intellectuals forced to flee from countries now dominated by communism.

* * * *

David E. Henley, Head of the Social Studies Department at Earlham College, reviews a book by one of his former students on the literature page of this issue. Paul Higgins, minister at the Washington Heights Methodist Church in Chicago, was a student of his at Whittier College.

* * * *

John Pratt Whitman, a Friend of Cambridge, Massachusetts, has recently completed writing a book entitled *He Grew in Wisdom*, which he describes as an imaginary life of Jesus during the hidden years between the ages of twelve and thirty, based upon the parables and other things that we know.

* * * *

An All-Florida Friends Conference will be held on March 10 at the St. Petersburg Meetinghouse, 130 19th Avenue N.E., St. Petersburg, Florida. Anyone wishing overnight accommodation should write to Caroline N. Jacob, 810 2nd Avenue W., St. Petersburg 4, Florida. More specific information about the program will be available later.

* * * *

Conscientious objectors may obtain help and counsel from the counseling service of the Board on Peace and Social Concerns, 101 South 8th, Richmond, Indiana. Wm. Merton Scott, Secretary of the Board, is in contact with governmental procedures and with the progress of the various peace organizations and will advise with concerned young people.

* * * *

Charles A. Lampman, Minister of the Wichita University Friends Meeting, has been elected president of the Wichita Council of Churches. Two other members of University Meeting were named in various capacities of service. Vera Casado will serve as trustee of the Council for a three year period and Rita Stogsdill as dean of the Spring School for Christian Service.

* * * *

Toronto Monthly Meeting is holding its second annual series of Friends Lectures this winter. The lectures are divided into two series: the first, intended to discuss fundamental questions, will be held at Emmanuel College; the second, dealing with some of the many questions arising in practical service, will be held at Friends House in Tor-

onto. Among the lecturers are Kenneth Boulding, Gilbert White, Douglas Steere, Fred Haslam and Richard Wood. Non-Friend speakers will also address the audiences. Open Forum discussions of the lectures are held at Friends House on the day following the formal address.

* * * *

Donald Nagler, an Earlham student, has been arrested for violation of the Selective Service Act and is now out on bail. A conscientious objector, Donald Nagler refused to report for induction. He will appear before the grand jury sometime this spring. His mother, Marion Nagler, a former William Penn College professor, is now teaching at Purdue University.

* * * *

Adam Flatter, who has been serving in Jamaica as representative of the American Friends Board of Missions and as superintendent of Jamaica Yearly Meeting, has resigned and will return to the states. Logan Smith, pastor of the Amboy, Indiana, Friends Meeting for the past three years, will assume these responsibilities in Jamaica, sailing with his family in time to begin service near September 1.

* * * *

An article by Samuel Levering of Ararat, Virginia, appears in the February *Motive*, the Methodist student publication. Entitled "A Comparison of Proposals Looking Toward World Government," it analyzes the demands of the Acheson plan, the United World Federalist plan and the Atlantic Union plan. Samuel Levering is on the National Board of United World Federalists.

* * * *

Robert Rinden, a graduate of William Penn College in 1936, was recently named consul and second secretary of embassy to the American embassy at Taipei, Formosa, by the State Department. He left Oskaloosa in January to fly to Tokyo, Japan, where he will visit his brother, Arthur O. Rinden, who is with the National Christian Council's commission on audio-visual aids in Japan. Robert Rinden has been with the State Department for thirteen years.

* * * *

Olaf Hanson, Director of Children's Work, will lead Workers' Conferences throughout Wilmington Yearly Meeting from February 23 to March 9. Teachers and parents of children will participate in these Christian education conferences. Olaf Hanson hopes to visit practically every local meeting in Wilmington Yearly Meeting. Other intensive visits to Yearly Meetings to develop

children's religious education are planned for the future.

* * *

Hester Green Parsons, an alumna of William Penn College, and Frances Green Norman, a former student, have given \$500 to the College for the re-decorating of the drawing room and entrance to the Women's Residence Hall. The gift was made in memory of their parents, the late Mr. and Mrs. Levi Green of Marshalltown Monthly Meeting, Iowa. Levi Green was a member of the college Board of Trustees for twenty-five years.

* * *

A letter from Marion Nelson Hill of Burgessville, Ontario, adds to our information about William Allen, the Negro Friends Minister mentioned in the October 12 AMERICAN FRIEND. A booklet entitled *From the Auction Block of Slavery to the Rostrum of Quaker Ministry—the Life of William Allen*, gives his death as 1898. The booklet states, "It is said that William Allen started no less than thirty-seven young men in the Friends' ministry." If Friends have a copy of this booklet that could be contributed to the Five Years Meeting archives, it would be appreciated.

* * *

Whittier College has sponsored a survey of the social effects of television in a forty block area near the college this year. A project of the speech and drama program, the survey recorded TV likes and dislikes of the 189 families who owned television sets out of the 39 questioned. Among the conclusions of the survey were: the average set is in operation 3.7 hours an evening; ninety-five per cent of those with sets thought television had brought their families closer together; thirty-nine per cent of those without sets said they did not have one because they thought the programs of no value.

* * *

Bharatan Kumarappa, a member of India's delegation to the United Na-

tions, spoke to an informal group of Friends at Quaker Hill on February 3. He has been addressing Friends groups throughout the mid-west under the auspices of the American Friends Service Committee. Bharatan Kumarappa was an associate and follower of Gandhi, and is now editing some of Gandhi's letters. His itinerary includes a week of meetings in Texas, after which he will fly to Europe for a meeting of the United Nations Social Commission, of which he is a member.

* * *

The recent News Letter of the Penn Valley Meeting of Friends, in Kansas City, is replete with news and indicates a lively service by that Meeting. The possibility of a "Missouri Valley Quarterly Meeting" is suggested. Penn Valley is no longer a preparative monthly meeting of 57th Street Meeting in Chicago, but an independent monthly meeting associated with the Fellowship Council. The Meeting distributed 100 copies of "The United States and the Soviet Union" to local educators. The News Letter ends with an impressive list of members and interested Friends, out of which the Meeting finds its life.

* * *

A Minute has been prepared by the Chicago Regional Office of the American Friends Service Committee for Clyde Allee, a Chicago Friend now living in Gainesville, Florida, and serving as Chairman of the Biology Department of the University of Florida. Excerpts from the Minute state: "When one thinks of Clyde Allee and the Chicago Regional Office of the AFSC it becomes difficult to separate the two . . . Those of us who have been accustomed to go to him for assistance and advice indeed miss his presence with us . . . We are heartened, however, by the thought that he is now serving in a community where there are few Friends and we know from our experience that he will be planting seeds that will bear rich fruit in the new soil of Florida."

Friendly Fellowship

BLOOMINGDALE, INDIANA—The current project for the local American Friends Service Committee is the making of soap from old grease. The women of the church are also making comforters.

The Earlham College Glee Club, sponsored by the local choir members, gave a concert at the church on Saturday night, February 10.

Madeline Craycroft

* * *

MOUNT AIRY, NORTH CAROLINA—Surrey Quarterly Meeting held in January featured a Round Table discussion on temperance. Dr. F. R. Taylor, a physician and teacher, told of the effects of alcohol on the body. Glenn Robertson stressed more activities for youth that would keep them away from the beer joints and off the highways at night. Mary Beamer, who spoke from the nurse's point of view, wished that every church member could spend one Saturday night in the hospital to realize the effect of drinking on the public. Moderator for the meeting was Edmund Bloom.

* * *

BALTIMORE, MARYLAND—The Mid-Winter Conference of Baltimore Young Friends met February 10 and 11 with the theme, "What Can We Do About It?" The theme was a call to social action within Friends communities, but with world-wide influence. It concerned opening the door to an active faith, rather than a definition of faith. Sam Legg, a member of the faculty of Baltimore Friends School, and Thomas and Eliza Foulke, Friends from Philadelphia who recently spent a year in Japan, were the leaders. The meetings were held at Homewood Meetinghouse and at Stony Run.

* * *

PASADENA, CALIFORNIA—Radio "spot announcements," used as a courtesy week after week by Southern California stations, are bringing the help and interest of new friends to the American Friends Service Committee regional office there. Bits of information about AFSC work and purposes are presented in compact sentences. The "spots" are styled by a professional writer who is volunteering her time. The most appealing emphasis seems to be that of the AFSC's peace effort. "If you would like to know more about the practical ways in which Friends seek peace . . ." is the invitation that brings the most response to the Pasadena office.

* * *

EVANSTON, ILLINOIS—The first Quarterly Meeting on Christian Education to take place in the Chicago quarter was held at the Evanston Meetinghouse in January. The meetings were attended by approximately one hundred

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Friends, representing five local meetings. Leaders in the Christian education field were Olaf Hanson, of the Friends Central Offices, Russell Rees of Chicago Monthly Meeting, and Robert Jones, Minister of the Muncie Friends Meeting. Marie Ferguson, Secretary of the Evanston Meeting, planned the conference. A panel discussion was held on "The Home and Meeting Working Together." The three guest leaders and Marie Ferguson participated.

* * * *

CARMEL, INDIANA — Carmel Friends have been very busy during the fall and early winter months. Several of our members had the privilege of attending the sessions of Five Years Meeting and felt they had been amply repaid for their going. The month of October was observed as Rally month, with Professor Gene Newberry of Anderson College, Milo Hinkle and Judge Claycombe as Sunday morning class period speakers.

Special Revival services began on October 29, with R. Ernest Lamb of California as evangelist and William and Leona Murphy of Oregon as song leaders and children's workers. Services were held each evening for two weeks. The ministry of Ernest Lamb was well received; his messages were alive and filled with concern. The Murphys also are very valuable workers.

The Western Churchmen of Carmel Meeting had a Father and Son Banquet in the church basement on November 18. About one hundred men and boys attended to hear an address by William Reagan. This was one of the highlights in the church year.

Other speakers have been Miguel Tamayo and Benjamin N'Gaira, who brought home the evidence of the true worth of missionary work; and Dr. John Trever of the National Council of Religious Education.

Special musical programs have been sponsored once a month. The Carmel Friends Choir, a girls chorus from the Africa Methodist Church at Noblesville, and the Musical Messengers have been with us. The Earlham Choir sang on February 11 and the Butler University Choir will be here on March 11.

Ethel Wesner

The best examination paper on the United Nations and its activities will win a free trip to Europe for some student-author. The 25th annual contest of the American Association for the United Nations for high school students will be held on April 5. The contest began in 1926 as an examination on international affairs under the sponsorship of the League of Nations. Students and teachers interested should address 45 East 65th Street, New York 21, New York.

In the Larger Circle

Ministers of all faiths are invited to submit sermons for consideration of the editor of *Best Sermons*, Volume V. The sermons should have been preached between January 1, 1949, and December 31, 1950. Representation will be given to younger ministers, as well as to those who are well-known. No manuscripts can be returned. Sermons should be mailed before March 31 to Dr. G. Paul Butler, 431 Riverside Drive, New York 25, New York.

* * * *

Half of the world's peoples are born hungry, live hungry and die hungry, said Raymond W. Miller of the U.N. Food and Agriculture Organization in an address made as a Friendship Food Ship left an American dock for central Europe. Sponsoring the shipment was the Christian Rural Overseas Program (CROP). Donations of seed and livestock are especially urgent, Miller said. "In Siam a Presbyterian missionary told me that shipments of livestock and seed, as has been done in the CROP program, could change the course of human history in southeast Asia." CROP has collected 3,555 carloads of food for distribution in Europe and Asia in the three years of its existence.

* * * *

Paul Hume, the music critic who gently answered the President's rather angry letter to him recently on Hume's criticism of Margaret Truman's concert, was a conscientious objector during World War II, and served in C.P.S. in forest camps in Michigan and later on detached service with the National Service Board for Religious Objectors. Hume's reply, "I can only say that a man suffering the loss of a close friend (recent death of his private secretary, Charles T. Ross) and carrying the terrible burdens of the present world crisis ought to be indulged in an occasional outburst of temper," received wide publicity.

* * * *

A plan to unite several Protestant denominations into a single "United Church of Christ" was discussed by representatives from nine Church bodies and one association in Cincinnati in January. The basic plan for a merger, which stresses the local church, was presented to the delegates, and extensively criticized. The nine Churches are major groups, joined by the Association for a United Church in America, founded by E. Stanley Jones. The groups represent more than 17,000,000 persons. The Conference decided that the Church Union plan should go back to the drafting committee for revision, and be presented to the church groups in its new form next fall.

BIRTHS

GULLEY—To Ross and Helen Randle Gulley, a daughter, Adele Louise, on January 9, at Newberg, Oregon.

JONES—To Mack and Amy Jones, a son, David Anthony, on January 24, at Cross Roads, Jamaica, B.W.I.

MARIS—To Norman and Lorraine Maris, a son, Richard Norman, on January 25, at Denver, Colorado.

RATCLIFF—To Arnold B. and Geneva VanderPol Ratcliff, a daughter, Ronda Marlene, on January 8, at Grinnell, Iowa.

ROCKHILL—To Myron and Phyllis Rockhill, a son, James Robert, on January 19, at Carmel, Indiana.

RUNNION—To Harold and Ruth Applegate Runnion, a daughter, Mary Evelyn, on January 25, at Van Wert, Ohio.

SMITH—To Perry and Mary Smith, a daughter, Christy Ann, on December 23, at Carmel, Indiana.

WHITE—To Dale L. and Reva Klyn White, a daughter, Sharon Kay, on January 29, at Grinnell, Iowa.

WHITE—To Richard and Mary Lou White, a daughter, Gloria Jeanne, on December 13, at Carmel, Indiana.

MARRIAGES

BEACH-SIMPSON — Maurine Simpson, daughter of Gladis and Florence Simpson of Carmel, Indiana, to Stanley Beach, son of Mrs. Willard Holiday of Carmel, on December 22, at the Carmel Friends Meeting, Stacy E. Wesner officiating.

GRUBBS-MORRIS—Donna Jean Morris, daughter of Tracy and Edith Morris of Carmel, Indiana, to Bradley Grubbs, Jr., of Muncie, Indiana, on December 23, at the Carmel Friends Meeting, Stacy E. Wesner officiating.

HOBBS-THOMES — Elizabeth Bond Thomes, daughter of Charles and Hattie Thomes of Portland, Maine, to Robert Louis Hobbs, of Framingham, Massachusetts, on September 9, at Portland, Maine. A simple Quaker ceremony was used. Cymbrid Hughes and the late Charles M. Woodman officiated. Both Elizabeth and Robert are members of the Oak Street Meeting.

DEATHS

CARR—Clara Chenoweth Carr, on December 31, at New Burlington, Ohio, aged sixty-five. She was an elder, and, until the beginning of a long invalidism, an energetic worker in the community. Surviving are her husband, Roy Carr; two daughters; one son; four grandchildren and two brothers.

GATCHELL—John Gatchell, on January 18, at Lewiston, Maine, aged eighty-four. A carpenter, he was a convinced and active Friend since young manhood and a member of Durham, Maine, Meeting. In younger days, his religious activity was in Christian Endeavor and schoolhouse meeting. He was a faithful Sunday School worker. He always gave whatever message he felt the Lord prompted in Meetings for worship, and joy, faith and praise marked his words. He is survived by his wife, Dora Page Gatchell; a son, Gorham H. Gatchell of Brunswick, Maine; a daughter, Lelia S. Marstaller of Freeport, Maine; four grandchildren and six great grandchildren. Services were conducted by Gerald D. Haynes and James A. Coney.

GRAHAM—Maggie Enfield Graham, on

January 23, at Oskaloosa, Iowa, aged seventy-eight. She was a member of the Lynn Grove Meeting. She is survived by her husband, Frank Graham, and two sons, Ernest of Lynnville and Earl of Newton. Services were held in Lynnville Church, Andrew Stuart in charge.

HENLEY—Effie Henley, on January 20, at the home of her daughter near Carmel, Indiana, aged eighty. She was a resident of the Poplar Ridge Community in Indiana for many years. Since the death of her husband twenty-six years ago, she had made her home with her two daughters, Mrs. Silas Moffitt and Mrs. Byron Perisho, both of Carmel, Indiana. She had been in ill health for a year and a half. Funeral services were held at the Smith Funeral Home in Carmel with Stacey Wesner officiating.

MENDENHALL—Walter K. Mendenhall, on January 13, at his farm home near Marion, Indiana. He was a faithful and loyal member of Bethel Meeting. Surviving are his wife, C. Myrtle Mendenhall; a son, James C. Mendenhall of Marion; and one brother, Otway C. Mendenhall of Wilmette, Illinois.

MEYERS—Hannah Myers, on January 7, at the home of her daughter, Mrs. Elmer Watkins in San Jose, California, aged eighty-seven. She was formerly of Central City, Nebraska. Funeral services were held January 9 at San Jose, California, and January 12 at the

Friends Church in Central City, Nebraska, with Ora W. Carrell and Lindley J. Cook in charge.

RATCLIFF—Charlotte Mildred Groves Ratcliff, on January 22, at Lynnville, Iowa, aged fifty-four. She was married to Harold Ratcliff and had lived the greater part of her married life at Lynnville, where she was a faithful and active member of the Lynn Grove Meeting. Surviving are her husband and seven children: Neva Klyn of Baxter, Vera Beason of Pella, Rayford R. Ratcliff, Velma Sparks, Alice Sparks and Melvin Ratcliff and Doris Ratcliff of Lynnville. Services were held in the Lynnville Friends Church, Andrew Stuart in charge.

SOLLMANN—William F. Sollmann, on January 6. He was a resident and lecturer for thirteen years at Pendle Hill, becoming well known to many Friends during that time. A leader in the Weimar Republic, he escaped Germany after the rise of Hitler, emigrating to the United States in 1937. He continued to work for democracy and peace through the years until his death. A concern for democratic reconstruction in Germany after World War II was expressed in his return to Germany as a lecturer and as a special consultant of the State Department. He will be missed by many as a statesman and a friend.

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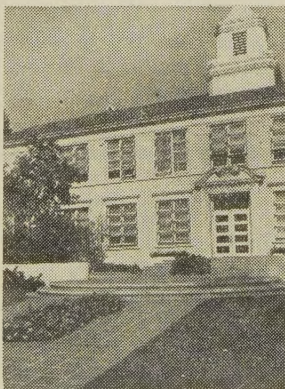
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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty St., First Days at 11 a.m. Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 915 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIImore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUSCON, ARIZONA

Friends Meeting, 436 E. Third St. (rear). Worship, First Days at 11 a.m. For information write Route 2, Box 674. Phone 5-5959.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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